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A
DIALOGUE

BETWEEN

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Conformity,

Non-Conformity,

AND

Occasional Conformity,

CONCERNING

A Late BILL in

PARLIAMENT.

L O N D O N :

Printed, and are to be sold by John Nutt, near
Stationers-Hall. MDCCIII.

DIAGRAM

OF THE



CONSTITUTIONAL CONVENTION

OF THE

PARLIAMENT

OF THE

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Places and Employments, which is to make his Fortune by
A

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BETWEEN

Conformity, Non-Conformity, and Occasional Conformity.

Com. **G**ENTLEMEN, you are welcome; your Company is a Favour I have been without for a long time; or, at least, I think the time long, when my Friends absent themselves, and seem to desert me. I do not remember to have seen you, Mr. *Occasional Conformity*, ever since the Reign of King *William*, which made me believe that, like a Tortoise, you had got somewhere under ground, to lie still and sleep against a certain Season.

Non. Con. Indeed my Brother *Occasional* has lived very private of late, and I do not think he had stirr'd abroad now, had not the late Bill in Parliament a little alarmed him. You know the Parliament have been often blamed for altering so many Settlements; and I must own it were something hard, if they should take away my Brother's Birth-right.

Com. Is Mr. *Occasional* then the Elder Brother? Pardon me that I did not know as much before; tho' by his flourishing appearance in the last Reign, I might well have guess'd that he enjoy'd the Inheritance.

Non.

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Non. Con. Not so neither, for the right of Seniority I claim to be mine, but what I contend for is, that poor *Occasional* should not be deprived of the Privilege of younger Brethren; which is to make his Fortune by Places and Employments. I, for my part, am content with that small Estate that is left me.

Occ. Con. Sir, you must know that we are Twins, brought into the World at the same time, and the Midwife has not yet declar'd which of us had the Start of the other. His Features were a little better than mine, which procur'd him a Settlement in his Favour; but nevertheless, by my Parts and Industry, I have got a much better Estate, in-somuch that I make no doubt, but that my Descendents will be look'd upon as of the Elder House, and that I shall be hereafter esteemed the top of the Kindred.

Non. Con. Not so fast, Brother, I beseech you; as well as I love you, yet I shall not be willing to part with my Right of being the Elder Brother. *Mr. Conformity*, I hope you will own I am very near your Age; for as early as you date the Establishment of your Church, almost so long ago can I produce my Dissenters. Whereas *Occasional* is but an Up-start of tother Day, and was hatch'd in *Baxter's Meeting*.

Con. Truly, I always apprehended that the *Test Act* gave a sort of spurious Birth to *Occasional Conformity*, and I take the late intended Act to be no more than a Publick Declaration of his Illegitimacy. *Occ. Conformity* was a late witty Invention to defeat the *Test Act*, and the Parliament, in requital, have thought of a Bill to defeat *Occ. Conformity*. This is but the Return the Man made to his Mare, Kick for a Kick, and a Stone in your Hoof still.

Occ. Con. Gentlemen, I perceive you are much mistaken in my Pedegree. Those that are better skilled in History and Heraldry, take me to be of a longer standing like

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than you do. I appeal to the Right Reverend Historian, whether the Reformation was not owing to my Doctrine? and if I may be excused the Vanity of running up my own Pedegree, I can prove St. *Paul* himself to be of my Tribe and Family.

Con. If you can prove your self of kin to the persons you mention, I shall readily own, that you are very Honourably related.

Occ. Con. Be it known to you then, that St. *Paul* was an Occasional Conformist, He lived in Fellowship with the Gentiles, and yet held Occasional Communion with the National Jewish Church; *Omnia probate, quod bonum est tenete*, are his own words, and they have been ever since the Motto on the Arms of our Family.

Con. I own your whole Tribe are true to their Motto, in the sense I presume they understand it; and for once I will venture to take right the meaning of their Exposition.

Occ. Con. I hope you do not think that all the noble Exploits and Atchievements of our Family are founded upon a wrong Comment? *Quod bonum est tenete*, is a Precept of a large extent, and reaches to the keeping of a good Office, as well as a good Conscience; And I hope you will allow our *Omnia Probate* to give a lusty Latitude to try any Experiment that may be profitable.

Con. I shou'd so perhaps, but for an unlucky Tack the Apostle has added in the very next Words to your Text.

Occ. Con. Pray what is that?

Non-Con. I remember that is to *abstain from every appearance of evil*, which is the Foundation of our Separation: For if we could perswade our selves that there is no Evil in Conforming, we should think Conformity a very necessary Duty. And now Brother *Occasional*, upon second thoughts, I cannot see where lies the Severity of compelling you to do, what you confess you are able to do.

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Occ. Con. Hold Brother, not so severe, I beseech you, as you love the Toleration; for what you now said, savours of rank Prelacy and Persecution. To compel us to do, what we are able to do, that is only a Maxim to govern Slaves by, and such as are fit for no Discipline, but that of *Bridewell*. What we contend for is, to be left at liberty to frequent your separate Assemblies, and yet not be restrain'd from making to the Church now and then an Occasional Visit; and I say still, that *St. Paul* has given us the Precedent; for you know, he *was made all things to all Men, He became Servant unto all, that he might gain the more*: And our Doctrine is only to become Servants to you all, that we may keep our Places, and have *more Gain*. Pray then, where is the mighty Difference between our Practice, and that of the Apostle?

Non-Con. Why truly it is as wide as the East is from the West, and the Service is as different as that of God and Mammon. The Apostle never either encouraged or allow'd separate Congregations in opposition to each other, where the Terms of Communion were any thing tolerable; and is in nothing more earnest, than in his Exhortations to Unity and Peace in the Church of God. He preached to the Gentiles, and pleads a Divine Command for his Commission, in order to their Conversion, and to save their Souls. Our modern Occasional Conformist goes to Church only to serve himself and to save an Office, and cannot possibly avoid the Imputation either of Schism or Hypocrisy: For he who separates from a rightful Communion is a Schismatick, and he that joins in a Communion which he judges sinful, must be a Hypocrite. I cannot help you, Brother, if you come under one of these Denominations.

Occ. Con. I perceive, Brother, you have very little Curiosity in your Devotion; your Stomach is but for one Diet,

Diet, and cannot digest Varieties. I must tell you, it was by conforming to a defective way of Worship, tho' in an Established Church, upon some accidental Reasons, that the Reformation was effected, and without this Doctrine, *England* had been to this day full of Superstition and Idolatry.

Non. Con. With Submission to the Judgment of those who are better versed in the History of the Reformation, I cannot find when any of our first Reformers did ever after conform to the Errors from which they formerly separated. They were content to lose, not only their Places, but their Lives, to maintain their Non-Conformity. It is true, that while the Terms of Communion are under Consideration, and a Person is examining the Principles of his Religion, he may joyn in a Worship, which he shall afterwards condemn, and declare to be defective. And thus far those general Rules of *approving the things that are more excellent, and holding fast that which is good*, are commendable Directions for a Man's Choice. But after a deliberate and settled Judgment pass'd upon the Errors of any Established Communion, after a formal Separation from it, and which leaves not so much as Flesh and Blood any Pretence, when there is not the least Compulsion us'd to force Conformity: In such a case, I think, I may bid defiance even to the best Historian, to give one approved Instance of any Person, who ever join'd in a Worship, which he thus formally and deliberately condemned.

Occ. Con. Sir, you mistake our Principles, we do not utterly condemn the way of Worship in the Church as sinful, but only look upon it as defective, and that your way of the separate Congregations is more eligible: So we frequent the Church upon Occasion, but keep more constant Communion with you Dissenters.

Non. Con. We are much beholding to you for your good Company; but, pray, will not the reason by which you were

were first moved to join with us, oblige you to keep constant with us? If every Man for the good of his Soul, is obliged to prefer the best way of Worship, then that Reason which induced his first Choice, will hold him always: For Religion, no more than Love, can bear a Rival, and 'tis but a sort of Spiritual Fornication, even but once, to desert a Communion to which you are betrothed.

Con. I doubt Mr. *Occasional* is of Opinion, that Religious Communion has so much of Company in it, that the oftner it is changed, the more is the Diversion; and perhaps he takes the Church of Christ to be a Body that has no fixed Members. But, Gentlemen, this is an Argument will last longer than our time, and therefore, I pray, a Word about another Subject. Mr. *Occasional*, what makes you so angry with the late Bill in Parliament? I do not see but, for all that, you may still enjoy your former Liberty, and pay your Civilities, as you please, to all Congregations.

Occ. Con. Ay, but then it excludes me from all Offices, and if I have been but once at your Church to qualify my self, I dare not afterwards so much as peep into a Conventicle.

Non. Con. I must own it a hardship upon my Brother, that he can have no Preferment, without parting with all his old Friends. This is a sort of a Spiritual Banishment; to drive Men out of their Native Communion, and force them to a new Settlement. I wish Persecution may not be in the Belly of this Bill, and if it does not bring forth something that in the end may destroy our Toleration.

Con. Sir, I can assure you, that you are in no manner of Danger. The Scope of this Bill is altogether a Civil Concern, and aims at nothing but the Preservation of our Constitution. It is only a Publick Declaration what Persons are qualified for Publick Trust, with a Penalty upon those, who shall intrude into Offices after they are excluded;

cluded; which is no new Law, for the *Test Act* is of the same Importance, and is but the usual Prudential Policy of all Governments.

Occ. Con. But by your leave, Mr. *Conformity*, it excludes from Offices very near one half of her Majesties Subjects; and if you would keep all the Gain to your own Party, in my mind it is a very unconscionable Monopoly.

Con. I take it that you are much out in your Computation; for Mr. *Non-Conformity* and his Friends are not concerned in it: And you Mr. *Occasional*, even without passing this Bill, at least in this Reign, can expect but small Encouragement; since her Majesty has solemnly declared, that she will always countenance and employ those who shall heartily join and concur with her in supporting and maintaining the present Establishment and Constitution; which I take to be a sufficient exclusion of all Occasionalists. Besides that of the whole Body of Dissenters, very few are qualified for Offices of any Trust and Profit; the Nobility and Gentry of the Nation being almost all constant Churchmen; so that all the Noise against this Bill is but a false Alarm, and is only the Artifice of some Men to raise Jealousies and Fears without any Foundation.

Non-Con. You say I am not concerned in this Bill: Do you think I would not be as willing to accept of a profitable Employment as another Man, provided I had it upon Terms consistent with my Judgment?

Con. Yes, I am of Opinion you would be as willing as my self: But then you will own, that since it is necessary in all Governments to twist the Civil and Ecclesiastical Interests together; and since you are under that force of Judgment, as not to be able to comply with one, you cannot expect any Encouragement from the other; for the Government being the most competent Judge of its own Welfare and Interest, it will and must happen, things

will be calculated for the sake and Advantage of the Greater, and not the Lesser Part in all Publick Constitutions. Your Conscience 'tis true is your own, and you must and ought to enjoy it; but all Places of Trust are the Property of the Government, and must be disposed of by it, under such Terms and Limitations as the Publick Judgment shall think convenient: And if Men will not qualifie themselves for Employments under the Conditions of the Law, 'tis not the Government that excludes them, but themselves; they may be qualified if they please: All Men are born with equal Right to all the Great Offices in *England*, and if some incapacitate themselves afterwards, 'tis not the Law, but their Education is the Impediment. And therefore the Popular Cant of Birth-right is a mere Jest, for a Man is no more born to an Office, than he is to a Trade, being all of them but contingent Advantages, which require Genius, Friends, Education, and the like, which will distinguish Men according to the Share they have of these assistances.

Non-Con. You have satisfied me, that our Governours are the proper Judges of their own Servants. Let me but enjoy my Conscience in the Service of God, and I care not who are employ'd in Publick Offices; for my part I am not capable of many, and I covet none; so that the Toleration be safe, you may for me go on and prosper.

Con. I do assure you, this Act will rather confirm than injure the Toleration: For when the Government finds you out of Power, it can suspect no Danger from your Indulgence: But while you labour for Pomp and Greatness, it will tempt Men to think, that 'tis not so much an ease of Conscience as Dominion you aim at. This will of course draw a jealous Eye upon you, and in such a Case the Established Government must have no Sense, if they have no Suspicion.

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Non-Con. I promise you I am for giving the Government as little Cause to suspect me as possible ; and my Behaviour has been accordingly ever since my Exclusion from Offices by the *Test Act*, tho' I was turned out in very ill Company.

Con. In whose do you mean ?

Occ. Con. He means the Papists : And is it not very hard that Protestants must be used no better than Idolaters ?

Con. If the Constitution be in danger, it must be guarded on every side : *England* lies as open to the North, as it does to the East ; and 'tis natural to place the Shelter on that side from whence the Wind blows strongest. Mr. *Non-Conformity*, you are a Person of Sincerity and Conscience, and since you intend no Mischief, this Bill can do you no Harm. You are a Person who will no doubt consider, that there is always a Deference and Respect to be paid by an Opinion that is indulged, to one that is established ; and that 'tis but an unskilful way to engage the Favour of a Government by Confidence and Opposition. This Behaviour of yours will give you a Title to all the Liberty and Ease that you can reasonably expect, and is consistent with the Publick Peace and Security. But I must confess I have other Apprehensions of your Brother *Occasional*.

Non-Con. Is Brother *Occasional* then such a dangerous Person ? He would perswade me that he is a most loyal and useful Subject ; that 'tis by his Interest all Dissenters are preserved, and that he is the Support of the Separation.

Occ. Con. And so I have been all along, as simple as you see me look at present. It was my qualifying my self for Favour and Preferment in the last Reign, that procured you and my self all the Interest we were Masters of ; and I think I had brought matters to such a pass, that few could

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could guess at the face of the next Revolution. But whenever a Prince is on the Throne, who has a secret Kindness for you, will it not be of great Use to you, Brother, to have me at his Elbow?

Con. Sir, I am quite of another Opinion; for I am perswaded 'tis best for us both to have you kept at a convenient distance; for some Men about a Prince, are like Suckers about a Tree, the dry, exhausted Trunk is only in appearance above them, but nothing grows but themselves. These Occasionalists have once already destroy'd our Constitution, and very lately made a fair Push for another violent Change: The Wounds of the Nation are yet green, and surely there must be some Intermission at least to abate the Smart of unkind Usage. Mr. *Non-Conformity*, you may perhaps depend upon your being near of Kin to Mr. *Occasional*, but let me tell you he has contracted a new Alliance, and wou'd never court you, but as others do their Relations, for his Want and Necessities: Mr. *Occasional* intends to build high, and therefore has need of Scaffolds; tho' let me tell you, it will look very unseemly, that he shou'd make but a Footstool of his Elder Brother.

Non-Con. I pray favour me with an Account of my Brother's new Engagements. I have often heard of his *Original Contract*, but that surely cannot be the Alliance that offends you.

Con. I wou'd rather he shou'd tell you himself, he best knows his own Familiars: Mr. *Occasional's* Confederates are numerous, for he is in league with *Legion*.

Occ. Con. I own I have contracted a general Friendship, and thereby the *Occasionalists* are become a very formidable Party. My Acquaintance are of all Orders and Degrees as well as of all Communions. My Friends mix themselves with all Sects and Persuasions, and little do you

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you know, Mr. *Conformity*, that I have many Friends even in your very Cathedrals. I warrant you thought it was only the Barns that bred our Vermin.

Con. No truly, I always took you to be a very numerous and scatter'd Tribe; and to deliver my Opinion freely of you, I take you to be some of the greatest Enemies a Government can have; for you will serve it this Year, and betray it the next; nay you are such a treacherous Gang, that if your Combination can be but once broke, you will infallibly betray one another: Interest and Gain is the Knot that binds you, and if the Government but once dissolves that, you are undone.

Non-Con. I perceive there is Occasional Conformity in the State as well as in Religion, and that one is an Introduction to the other. But will this Bill extend so far as to prevent all that Mischief?

Con. I doubt it will not; it being difficult to discern who are the Tools, and who their Mailers: But if it were possible to convict a Person who prostitutes his Judgment to serve a turn, it would be the greatest Service that could be done a Government to help to detect and discard him.

Non-Con. It has been observed of late Years, that we have had a plentiful Crop of these Time-servers; but they were not all Occasional Conformists within the Construction of this Bill; for to my knowledge many of them were of no Religion.

Con. If you had said so of them all, you had not been an Inch out in your Opinion; for an Occasional Communicant, an Occasional Conformist, an Occasional Complier, or call him what you will, he is but one and the same Creature, who when his Interest serves is always pliable and obedient to change with Times and Governments; and his Name in short is, A Tool.

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Non-Con. A Tool of what sort, I pray?

Con. A Tool that will give the Nation's Money without Measure, and will suffer it to be squander'd without Account. One that will consent to keep up an Army in time of Peace, and be willing to ingage in a dangerous War without one. In short, a Tool that will yield to make, abrogate, or dispense with Laws, at the Pleasure of his Masters; and no Spaniel is more at Command, or less considers what he is doing.

Non-Con. I must own, that to conform to the Church, in order to qualify ones self for Employment and Preferment, seems to me, an Act of subjecting Conscience to Interest, and a very great Scandal to Religion; but I did not think the Nation suffered so much by it as you tell us.

Con. Surely, *Occasional* never visits you, but when he comes for your Vote, full freighted with Professions of Service and Sincerity; else you cou'd not be so much a Stranger to his Practice, for if you take his Dimensions right, his Conscience can stretch wonderfully. He can prostitute his Judgment to qualify himself for an Employment; and then he will make his Employment serve other Purposes, than those for which it was given him. For all Offices are intended for the Support of the Established Government in Church and State: But Mr. *Occasional* strives to get into Places of Publick Trust, with full Purpose to overthrow the Church, and disturb the State, if it does not please him. If he has any Principles, these are they, and he must move by them. Now let any Man judge, whether it is consistent with common Policy and Prudence, to let such a One into the Government, with all these Prejudices against it.

Non-Con. No surely, for such imprudent Measures would be like receiving a Servant into your House, who is
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in Confederacy with Robbers, and will, under Cover of the first convenient dark Night, open your Doors, assist to rife your Habitation, and afterwards partake of the Plunder.

Con. If that be your Opinion, then I am satisfy'd you are convinc'd of the Equity of this Bill, and that the Queen and Government must forget Self-Preservation, if they did not promote it. For there is no Kingdom, Commonwealth, or any constituted Body whatsoever, in which there are not Laws made for the Security thereof, and that do not prescribe Conditions and Qualities, which they judge necessary for all that shall bear Employments, exclusive of all such Persons whom they suspect to have any Inclination to over-turn the Establishment; so that for all Subjects, to expect to enjoy in all things, the same Rights and Freedoms, is just as reasonable, as that the Men of *Bedlam* should be entrusted with the same Edged-Tools with sedate and wiser People. To have the Government and Publick Employments, has been always, in all Places of the World, the Privilege of the Religion established by Law; and if you do but step to *Holland*, you will find this Policy inviolably practised.

Occ. Con. I find, Mr. *Conformity*, you have but little kindness for any Dissenters, and you think they have no ill Bargain, I suppose, if they have any thing left them. I doubt they will be hard put to it to live upon your Legacy.

Non-Con. What do you think, Brother, that Mr. *Conformity* is making his last Will: He does not look as if he were departing.

Occ. Con. No, he has gathered Strength of late, but I remember the time when his Condition was a little desperate.

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Con. I hope then, you will allow a Person so lately recovered, to take all possible care to prevent Relapses, and I assure you, I am for no more Physick than what is necessary, only what is enough to purge Occasional Humours, which had a very plentiful Circulation of late Years; and I hope, you will allow it to be but necessary Prudence, that the Errors of one Age, shou'd be made Warnings to the next.

Occ. Con. I pray, how can the Dissenters do you any harm? And what need is there of all this Guard against them? The Queen's Favour is all your own; and, one would think, that is Armour enough to defend you.

Non-Con. I perceive, Mr. *Occasional*, that upon every turn you would palm your self upon the Dissenters: Whereas *Consenter*, is your much more proper Appellative; for you consent to the Church, and you consent to our Meetings, and, as far as I find, by Mr. *Conformity*, you will consent to any thing that makes for your Interest.

Con. Upon my Word, Mr. *Occasional* is very true to his Founder's Fancy; that, for certain Seasons and accidental Reasons, he may joyn with any one. But since you wou'd know, why the Established Government shou'd be a little better guarded, I'll tell you. Because, as the Case at present stands, it will be in the Power of any of our Princes, who shall have the Will, legally to subvert our Constitution, by filling all Posts and Places, with such Men as will comply with the Church of *England*, so far as is requisite to enable them to undermine it. I say not, that this is ever likely to be the Case; but it may happen: And it is the Wisdom of all Governments to provide against the remotest Possibilities of Danger. Now if the Law were so, that no Prince cou'd employ any Persons, but such who are qualified for it, by their Zeal to our Constitution, then he cou'd do us no hurt, tho' it shou'd not be in his Nature to

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to do us any kindness. Let this Bill pass, and we shall be sure never to be undone by Law; whatever we may suffer by Violence; and of all Correction, none is more mortifying, than when a Man is beaten with his own Weapons.

Non-Con. For my part, I cannot blame you for taking care of your selves: If you will prevent the Practice of Occasional Communion, I am sure all honest Dissenters will condemn the Doctrine.

Occ. Con. I hope, Mr. *Conformity*, you have nothing to object against our Doctrine; if you have, I'll call your own B——ps to confute you. But you have been so used of late, to oppose your Superiors, that one would think you looked upon half the Bench, to be no more than your Occasional Fathers in God.

Non-Con. Godfathers, I suppose, you mean; such as make a solemn Profession to take care of their Charge, and never mind it afterwards. I think, for that very reason, B——ps, as well as Godfathers and Godmothers, might well enough be spared.

Con. I beseech you not a word in derogation of that most Necessary, Primitive, and Sacred Order. If Mr. *Occasional* is in Esteem with any in that High Station, I am inclin'd to believe, it must be more out of Kindness to his Person than to his Principles: 'Tis observable that an early Kindness will make Men as blind and obstinate as an early Prejudice. But as little as you think I respect my Fathers; yet my Duty shall always continue entire towards them, and I have the Charity to hope that they will never countenance Men for meer Gain, to come to our Church, and at the same time hate our Religion; nor think any Penalty unreasonable, or any Season unfit, to prevent such premeditated Hypocrisy and Disimulation. If the State thinks fit to inflict severe Confutes upon such

a scandalous Practice, their L——ps will not say but it deserves them; for they must needs know, that there are some things, in which some sort of Men cannot be Mediators; their Character wou'd be a perfect Contradiction to their Business; the very Men wou'd be a sufficient Answer to their own Arguments, and however serious they might be in the matter, yet such an unusual Interposition, would hardly suffer the World to believe them to be in earnest.

Occ. Con. Come, Mr. *Conformity*, I know all your Anger is but the result of a little Envy. You are sensible I got a small Estate, and, you think, if it had not been for me, all that had come to your Trencher: And do you think it reasonable I should serve the Government for nothing?

Con. No truly, I am, on all Occasions, for your having from the Publick your full and just Reward. But at the same time it must be a provoking Spectacle to see a number of Vegetables start up, on the sudden thrive so fast, not so much out of the honest Perquisites of their Places, as by Supplemental Grants, and the unconscionable Plunder of an exhausted and necessitous Exchequer: While at the same time so many honest, worthy Men, are overlooked and neglected; and for all their Care of their Country, have only the sorry Consolation, of getting nothing besides Pains and Enemies. In my Mind, a Publick Spirited Man cou'd no more pass such Accounts of things, than he cou'd those of *Vandereſche* and *Whitaker*.

Non-Con. Come, these things are pass'd and gone, and we have great hopes, that hereafter such Miscarriages will be met with no where but in our History. I pray let us have no more raking into old Sores. This, I am told, is a healing Reign, and we have hopes of a general Accommodation.

Con.

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Con. I do assure you I have as happy a Memory for Injuries and Provocations as any Man, and can forget them as soon: And, Mr. *Non-Conformity*, if you would please but to remember one thing, I dare say, you and I shou'd never quarrel.

Non-Con. Pray what is that? It must be unaccountable Oblivion in me, if I forget any thing that can engage your Friendship.

Con. It is only to remember to be always quiet and peaceable, which, I dare say, is the only Task this Government will impose upon you. Some Diseases require Rest rather than any other Cure, and too much Activity does but hinder the Influence of kind and gentle Remedies. You have a Person on the Throne, who by Birth, Education, Religion, and Alliance, is *entirely Protestant and entirely English*, and is perhaps the first of our Princes for many Successions, who could be so wholly engag'd in the Interest of her People. You have her solemn Assurances for your Ease and Protection; and in the Preamble of the late Bill, your Toleration is secured by the declared Sense of our Legislators. When you are out of Employments and Publick Trust, those of the Established Religion can be moved neither by Fear nor Interest to oppress you: The Distinctions of High-Church and Low-Church are mere Phantasms invented to amuse you, I dare say, this Government is for no extremes; wisely considering, that an Arm kept within compass has most Strength, and that there is most Health in Moderation.

Non-Con. I dare relie on what you say, and you may depend on my Sincerity: But what shall be done to Brother *Occasional*?

Occ. Con. For all I see, he must e'en shift for himself, and therefore, Gentlemen, it is high time for me to leave you. However, I'll try my old Friends, who never fail me.

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me upon occasion; and with their help I hope I may yet bid you both defiance. Farewel.

Non-Con. I find Brother *Occasional* is touch'd in his most tender part, viz. his Interest. There is no Harm if you and I shou'd watch him. If you will undertake to discover his Intrigues with your Church-men, I will wind him out among the Dissenters; and if we do but hunt him true in all his Turns and Doubles, we shall at our next meeting be able to give a good Account of our Game.

Con. Sir, I doubt I have detain'd you from your business. Mr. *Occasional* is such a fruitful Arguer, that it will take up a long time to relate all his Adventures: I beg therefore your next Visit may be when you are something more at leisure.

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